

January, 1957

Brooklyn Jewish Center Review

THE SAGE OF ZIONISM—
AHAD HA'AM

By ITZHAK IVRY

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Brooklyn Jewish Center Review

Vcl. XXV

January, 1957 — Shebat, 5717

No. 5

A PRINCE COMES TO VISIT

THE vacillations of American policy—indeed, the very non-existence of a formed, long-range policy—in the Middle East is made completely obvious by the new Eisenhower Doctrine as enunciated by the President in his recent appearance before Congress and amplified by Secretary of State Dulles in his explanations of its meaning.

The essence of the Doctrine is that (1) the President and Congress shall jointly declare the availability of American military power in defense of any country attacked by a Communist-dominated state and (2) the use by the President, without check on the part of the legislative bodies, of great funds in the development of Middle East resources for the ultimate purpose of making these countries self-sustaining and aiding their general welfare.

We do not dissent from either of these expressed purposes. It is by now obvious and axiomatic that a Communist-dominated mid-East threatens the integrity, not alone of Western Europe and our allies there, but, by direct implication, the safety of the United States. It is the merest self-defense, therefore, for America to ward off further Communist penetration into the Arab countries and further control of Arab policies *vis a vis* the West. If this cannot be done by the ordinary processes of diplomacy it must be done, first by the threat, and perhaps ultimately by the use, of force.

What is true of the United States, however, is in terms of immediacy even more true of France and Britain. Their march upon Egypt was designed to prevent the loss of their oil supplies; and since oil is vital to their entire economy,

to prevent the very destruction of their national existence. And yet the President and his Secretary were the foremost agents in not only thwarting the purpose, but in reducing, perhaps forever, the possibility of an accommodation between these countries and Egypt. This, be it noted, was done to allies whose friendship is as important to us as is our friendship to them. It was done upon the ground that all conflicts between nations must be resolved only in the forum of the United Nations and never by the use of national military power.

Where is the difference, we ask, between the procedures which this country prohibited to the British and the French, thereby bringing about their humiliation, defeat and loss of power, and the President's own proposal? We do not now hesitate to threaten the use of force to preserve our own interests in the Middle East. We do not profess reliance under such circumstances on the persuasive powers of the United Nations. On the contrary. Where, in respect to our allies, we were moralists and idealists, just there we are, in our own case, stern and belligerent realists. Have we not, therefore, paid a pretty price, in the weakening, if not loss, of our alliance with Britain and France for the dubious prospect of Nasser's cooperation?

So far as Israel is concerned the weasel-words in the Eisenhower doctrine is the proviso that aggression must be committed by a "Communist-dominated" power before our own military power is used in opposition. Suppose the case of an attack by Egypt against Israel. If the Dulles policy of appeasement of Egypt

(Continued on page 23)

A MONTH OF MUSIC-MAKING

SHABBAT SHIRAH begins Jewish Music Month for the year 1957. Since its inception twelve years ago the Music Month project has stimulated an increasing interest in Jewish music in this country and inspired many music festivals.

Nationalism in music has been generally accepted as valid the world over, and the Jewish people are particularly proud that some elements of Hebrew music are traceable to Moses and Sinai. Musicologists term our music *misinai* music because in the portion of the Torah on *Shabbat Shirah* we read "Az Yashir Moshe Uvnei Yisrael."

Twelve years ago Jewish Music Month was celebrated locally on a small scale in Hebrew schools and Jewish centers. This year Jewish organizations across the country are not only sponsoring orchestral and vocal concerts but have also commissioned composers to write new compositions of a Jewish character. The Brooklyn Jewish Center is arranging a concert of unusual dimensions in its auditorium on February 6 which will include music by Israeli composers. It will share in a great national symphony of tributes to the spirit and ideals of Jewish Music Month.

SHOLOM SECUNDA.

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"JUST BETWEEN OURSELVES"

"וּבֵּין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

COMPLAINT ABOUT A T.V. PROGRAM

ABOUT two months ago there appeared a television program regarded by critics as one of the finest of air features. It was called "Mr. Sun." No doubt many readers of this column saw it. It was in truth a remarkable picture, showing in popular fashion the role of the sun in the life of the universe and of man.

I was fascinated as I viewed the entire presentation of almost an hour, when suddenly, in the last few moments, I experienced a great shock. The director of the picture evidently wanted to add a religious note to this Divine mystery of the sun—a very commendable motive. He wanted to indicate that this force of light came into the universe by, and owed its existence and power to, a Divine Creator. To prove his point there appeared suddenly upon the screen a large cross to emphasize his thought, and the presentation concluded with a picture of a statue of St. Francis of Assisi, as if his life had something to do to explain this mystery.

I was so shocked at this unwarranted ending of the program, at this disregard of the religious feelings of so many of the viewers who were not of the Christian faith, that I gave expression to my feelings in the following letter, addressed to the broadcasting station, and which I believe the reader will find of interest:

November 23, 1956

Director of Programs, Columbia Broadcasting System: I trust you will forgive the liberty I am taking in writing this letter to you. I was very much impressed by the program of last Monday night, November 19, at 10:00 P.M., entitled, "Mr. Sun." It was a very fascinating program and I am certain that it won the appreciation of millions of viewers throughout the country. . . .

Yet, I am sorry to write, the impression was somewhat marred

at the very end by the pure Christological interpretation which the producers gave. Please do not think that I am in any way intolerant of other beliefs. I respect all beliefs cherished by all men. However, this was a picture in which viewers of every faith could find an interest. Every faith could see the Hand of the Creator behind this mystery of the sun. I cannot, therefore, see any reason why the Cross, which is a sacred symbol for Christians only, should have been shown as signifying the great miracle of the light of the sun. Certainly, you will agree with me that this miracle came into existence eons before the message of the Cross. I think it would have been much more fitting to have concluded with a verse from the Psalms, such as "The Heavens declare the glory of God and the firmament shows His handiwork (Psalm 19)." After all, the Psalms are part of the spiritual heritage of the Christian as well as of the Jew; in fact the message of the Psalms is universal.

If for dramatic effect, you wanted to conclude with a religious symbol, you need not have used the statue of St. Francis. You might have shown a House of Worship with symbolism that could be appreciated by all religionists. I honestly believe that the last few moments of the performance turned the whole mystery into partisan religious propaganda. It detracted from the entire beauty and mystery of the display which could have and should have won the appreciation of every human being, no matter of what faith, and even of those with no religious alliance. Every viewer must have stood in awe and wonder at this great miracle, which all religion-

ists feel is the Handiwork of the Divine.

I sincerely trust that in the future those responsible for such beautiful programs will take this criticism to heart, a criticism which, I assure you, is offered only in a constructive spirit.

I am happy to state that I received an immediate acknowledgment from the Executive Vice-President of CBS and on Dec. 31 a letter from the T.V.-Radio Advertising Supervisor of the American Telephone and Telegraph Co., the sponsor of these programs thanking me "for your very thoughtful comments," and which further stated: "We appreciate how you must feel about the religious references at the end of the film. I can only say that this was Frank Capra's way of telling the story, and we did not anticipate that it would be offensive to those of a faith other than Christian. Your letter has been sent to Mr. Capra for his information. There will be several more programs in this Science Series during 1957, and we hope that they will merit your approval."

I am confident that in the future, the directors, the writers and producers, will take this criticism to heart. The lesson that we can learn from this incident is clear: viewers who see the wrong and the hurt inflicted upon the religious feelings of any group are in duty bound to call this matter to the attention of the producers. I am certain that there is no wilful intention on the part of any of the responsible parties to jar the sensibilities of anyone.

And there is another lesson for us Jews in particular. We dare not lose sight of the fact that we are living in a Christian civilization so overwhelmingly Christian that many of our Christian friends are not always conscious of the fact that there are Americans—and many of them—who are not of the Christian faith. It is our duty to remind them of that fact whenever an opportunity arises. I sincerely believe that in so doing we not only serve our brethren of the Jewish faith but we serve America as well.

Israel H. Perutthal

ROMAN CATHOLIC AUTHORITIES WILL URGE INTERNATIONALIZATION OF JERUSALEM

THE internationalization of Jerusalem and its environs is being urged anew in Washington by Roman Catholic authorities.

The "Catholic Association for International Peace" is distributing an 83-page report advocating this aim. Much of the report reflects negatively on Israel. Meanwhile, personal approaches are being made to members of Congress and State Department officials.

A warning is contained in the report that "the struggle between the Arabs and Jews is not yet finished. In warfare, the distinction between the Holy Places and the rest of the city could not be maintained."

In the Catholic view, "the entire city is a Holy Place" belonging under United Nations rather than national sovereignty. Figures are cited purporting to show that the Moslems controlled Jerusalem for 1,182 years while the Jews ruled it for only 565 years. Allegations are made to question the legal basis of Israel's sovereignty in the Jerusalem area.

The report revived charges of 1948 accusing "Jewish forces of criminal acts against 12 Roman Catholic institutions in Northern Palestine, including the looting of seven churches, convents and hospitals, and seizure of others by force."

The question has been raised in the wake of this new propaganda whether the Vatican is seeking prestige in the Arab world to combat Communist penetration more effectively. Catholic lay sources have raised this query themselves. They wish it known that American Catholics have no prejudice against Israel and have had very little to do with the formulation of the official line on Jerusalem.

Such sources report that Monsignor Giovanni Montini of the Vatican Secretariat of State persuaded the Pope to organize the drive that led to the U.N. resolution—of December 9, 1949—on the internationalization of Jerusalem. The Soviet bloc joined in swinging this vote against Israel. Cardinal Spellman, according to one version, was embarrassed but forced to implement the policy of the Holy See.

The new report by-passes the Jordanian Arab Legion's artillery bombardments which jeopardized Christian Holy Places. Israel's offers and pledges to protect Holy Places under Israeli jurisdiction are omitted from the report.

Catholic lay circles hope that the Jerusalem issue is not exploited by extremist organs like the *Brooklyn Tablet*. It is recalled that in 1949 emotions reached a high pitch. The Vatican's

By MILTON FRIEDMAN
Washington Correspondent, Jewish Telegraphic Agency

to the effect that "Jews are displaying particular hatred against our Catholic institutions." This charge was later proved completely unjustified as were similar allegations.

A responsible U. S. Catholic periodical, *America*, attacked Israel in 1949 on the Jerusalem question. It said, "the modern

A REPLY

The "Review" asked the office of Cardinal Spellman for a comment on this article and was referred to Monsignor Peter P. Tuohy, the National Secretary of the Catholic Near East Welfare Association, of which Francis Cardinal Spellman is the President, and which was established by the Holy See. Msgr. Tuohy's reply follows:

"I have just finished the galley (proof) that you forwarded to me and I have read it most carefully.

"The author of the editorial has not come to grips with the basic problem at all, namely, the desire of the Christian world to see the decisions of the United Nations for the International City of Jerusalem implemented. As long as the present situation exists, there will never be peace in the Holy Land.

Sincerely,

Peter P. Tuohy."

In a subsequent conversation with Msgr. Tuohy, intended to supplement this general statement, he said, that in his opinion all the facts stated in the "Catholic Association for International Peace" pamphlet were correct. He denied the statement in the article that Monsignor Montini, of the Vatican Secretariat of State, "persuaded the Pope to organize the drive that led to the U.N. resolution of December 9, 1949, on the internationalization of Jerusalem." He said that the Catholic views were sought prior to the framing of the resolution and that the Catholic leaders stated them.

Monsignor Tuohy further said that in the discussions regarding the settlement of the Israeli-Arab conflict "We will officially go on record to demand that the U.N. resolution be implemented." He did not believe that the Arabs would ever agree to Israel retaining Jerusalem, but even if the Arabs did consent, the Catholic world would still demand that the internationalization of the city be effected; and he made the point that he was speaking not only of the holy shrines in Jerusalem, but of the city as a whole.

radio station then referred to Zionism as "the new Nazism." The *New York Times* in 1950 quoted the Spanish Catholic Bishop of Teruel as saying that, "Zionist Judaism already has its throne in Palestine, though it was raised by a force of gold, blood and injustice."

Archbishop Arthur Hughes, Apostolic Internuncio to Egypt, alleged in 1948 that Israel's policy toward Arab refugees was a "deliberate Jewish effort to decimate the Arabs and destroy Christianity in Palestine." He quoted a Palestine priest

city, containing dozens of shrines made sacred by Our Lord's life, is to become the capital of the new state in contemptuous contradiction of the judgment of the family of nations expressed in the U.N.'s pledged policy. . . ." The truth, however, is that Jewish Jerusalem contained not "dozens" of Christian shrines, but only two. All other designated Christian shrines around Jerusalem, numbering 32, are in Arab territory. Yet the attacks were made on Israel rather than on Arab Jordan.

THE SAGE OF ZIONISM—AHAD HA'AM

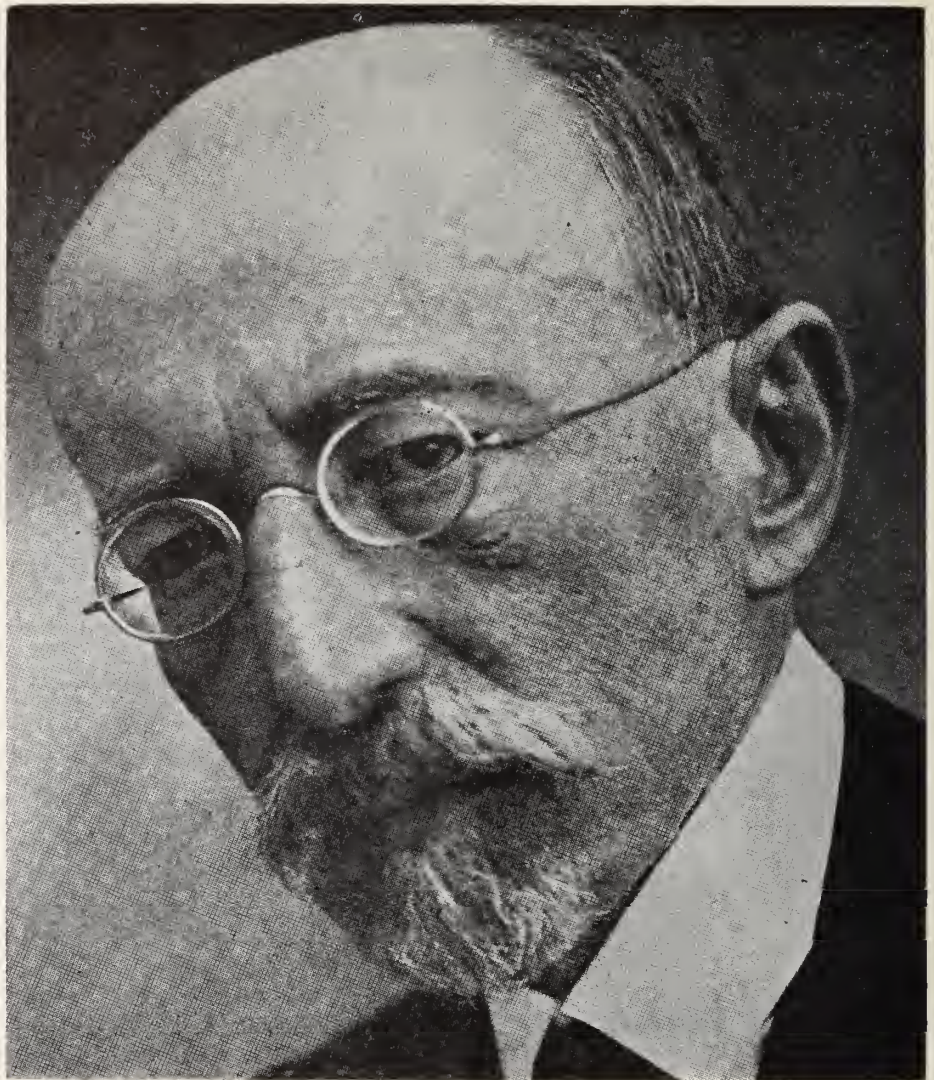
By ITZHAK IVRY

ASHER ZVI GINSBERG, known as Ahad Ha'am, was born on August 18, 1856, in Skvira, in the Russian Ukraine. He died in Eretz Israel on January 1, 1927, a few months after his seventieth birthday was celebrated by the citizens of Tel Aviv and by his many admirers throughout the world. When he was 12 his parents moved into the huge estate of a friendly nobleman, where they lived a life of plenty as managers of the estate. Young Asher remained there until the age of thirty.

One of the remarkable things about his personal life is that he did not guide his own destiny but was rather swept along by circumstances. He did not like nature or company; he did not enjoy play and relaxation and lived a life his father laid out for him, devoting himself more and more to study. Though he did not want to marry young, his parents married him off at 17 to a girl not of his choosing. He wished to devote himself to higher studies at western universities, but was not resolute enough to carry out his plans in the face of parental opposition. All his life he had wanted to go to Eretz Israel but failed to do so until his London physician advised him, at an advanced age, to journey there for the sake of his health.

In a lately published biography of Ahad Ha'am by Leon Simon and Joseph Heller, Simon remarks: "Strange and vexing is the discrepancy between the great writer and teacher of his generation, Ahad Ha'am, and the man Asher Ginsberg. While Ahad Ha'am went his way with assurance and profoundly influenced Hebrew literature, thought, and the entire national movement, Asher Ginsberg did not succeed to pave for himself a way in life according to his own will, and in the most important aspects of his life, he was a playball of external circumstances."

His father, like others of his day, desired his highly gifted son to be a rabbi. As a boy Asher Zvi used to accompany



Ahad Ha'am

the father on visits to the Hassidic Rabbi of Sadigura, and he tells in his reminiscences how once, certain crude behavior and vulgar talk on the part of Hassidic youngsters in Sadigura made him become a *m'tnaged*. He was then 13 years old. He became greatly interested in Hebrew medieval philosophy, especially in Maimonides and later in the *Haskalah* literature, meanwhile remaining isolated from society until he reached the age of 30. He began to learn Russian mainly by reading shop signs and at 20 he had mastered Russian and German by memorizing any book in those languages he could find.

After his marriage he was free to continue studying in his father's home, and he soon went from the Hebrew "Enlightenment" literature of the period to the scientific and philosophical literature

of other languages. For a while he believed that "this is the last word of human enlightenment for which my soul thirsted." He studied mathematics, Latin and other subjects, and planned to go to a university abroad. But circumstances intervened. In 1879, when he was 23, his first daughter was born. Because of his wife's severe illness and other personal troubles, it was not until three years later that he succeeded in going to Vienna to study. Letters from home forced him to return after six weeks. In the coming two years he went to the universities of Berlin, Breslau and Leipzig, but each time had to interrupt his studies and return to his family—as he put it, "with a pained heart."

In 1884, he moved to Odessa, but again he was obliged to return to the village

for a year, when his second daughter, Rachel, was born. The frustrated life in this small place was ended not by Ginsberg's will, but by the Tsar's edict forbidding Jews to lease land. Finally, in 1886, the whole family settled in Odessa. The eighteen years spent in the village he describes with extreme bitterness in his memoirs: "At last I was able to leave this 'iron smelter' in which eighteen years of my life, the best years of my youth, had passed and which had destroyed the best within me, given to me by nature when I came to this world. I came here when I was twelve and left when I was thirty, a married man and father of children. I came with a pure soul and a hopeful heart, and left with a desperate soul and a torn and weary heart."

The cause of his deep unhappiness and despair is a major riddle that cannot be solved until we have more particulars on the inner circumstances of his life than are revealed in his honest and sincere, but rather cryptic, autobiographical notes. One may ask whence such unhappiness—when he was able during this period to enlarge his knowledge tremendously, to study Hebrew literature, Judaism, world literature, problems of religion and ethics, and to crystallize his world outlook, later to be expressed in his essays. One may rightly wonder about the cause of all this, especially as the memoirs were jotted down by Ahad Ha'am ten years later, when a less emotional and more objective approach might have been expected.

Another riddle is—as Ahad Ha'am himself called it—the "coincidental" way in which he became a writer, and his assertion in his article, "Lo Zeh Haderekh (This is not the Way)": "I am not a writer and I do not intend to enter the company of writers in the future. Only perchance do I express my opinion in this matter as one of the people whose spirit is preoccupied with the problems of the nation." He signed this, his first article, *Ahad Ha'am*. It was the first article on spiritual Zionism and marked the beginning of the development of the Ahad Ha'am outlook on Zionism and nationalism generally which made him a center of discussion and debate as well as of admiration and enthusiasm in the decades that followed.

From the publication of "Lo Zeh Haderekh" at the age of 33 until his death he published more than 100 major essays and articles. Even in 1896, when he was forced to take a job as editor of a Hebrew monthly to support his family, he never considered himself a professional writer. It was at the age of 40, when he was father of three children, that Ahad Ha'am became editor of *Hashiloach*. He intended to edit a literary journal for the people and not for scholars only, and to focus its attention on Judaism and its problems. In 1902 he left the editor's chair, bitter and depressed, but feeling a free man again. He decided to work as a clerk in the Wisotzky tea concern to save himself from "humiliation and beggary." He again became a "simple man who deals in literature in a disinterested manner." As a Wisotzky official he traveled widely throughout Russia between 1903 and 1907, meanwhile continuing his literary activities in the limited spare time at his disposal.

In February, 1904, he denied rumors regarding a prospective trip to America. He was aware of the great importance of American Jewry and wrote to his friend Lubarsky about a plan to publish a paper in English and Yiddish for the United States, and in Hebrew and Yiddish for Russia. This paper, he felt, would be a bridge for mutual understanding between Russian and American Jewry, "the two worlds that are far off, not only geographically but also culturally." Lubarsky wrote him about Professor Solomon Schechter's proposal that Ahad Ha'am head Dropsie College, shortly to be opened in Philadelphia. Ahad Ha'am answered him on April 30, 1906, that despite his yearnings to leave the business world to devote himself to study and literature, he was hesitant about the offer. He wrote "All my life I have preserved my spiritual freedom and have not relinquished my inner convictions, neither in word nor in deed. Now you propose something which I feel will not fit this freedom . . ." More than anything else Ahad Ha'am was reluctant to submit to the commands of the "despotic queen called 'public opinion'" which he never feared and to which he never submitted.

Another example of Ahad Ha'am's strict principles may be found in his let-

ter to *Abiasaf* on December 29, 1901:

" . . . If you decide to publish the weekly *Hador* with the name *Hashiloach* I will be no partner to it. You can do so without my consent but I will have no share in this, not as an editor and not as a writer. I and my family prefer to suffer hunger and not allow the desecration of the banner that has been sacred to me up to now."

His fame as a writer and a thinker was established with the publication of the first article, "Lo Zeh Haderekh", and further enhanced—six years later—with the appearance in 1895 of his first volume of essays, *Al Parasbat D'rakbim*. He won added prestige in his six years as editor of *Hashiloach*, where he established high literary and critical standards.

His first trip to Eretz Israel in 1891 brought his famous "Emet Me'Eretz Israel," an uncompromising, down-to-earth criticism of the colonization system and the puny achievements of Hibbat Zion of that time. After his second visit in 1893 he wrote another article under the same title, in which he gave some sound advice on colonization. "Lo Zeh Haderekh" evoked bitter enmity on the part of the Hovevei Zion, and the idea of the B'nai Moshe Order, a semi-secret elite society built on the aristocratic and idealistic principle of National Revival in Eretz Israel, aroused a great deal of criticism because of its exclusiveness and secretiveness. The Lodges of B'nai Moshe reached the number of fourteen, all of them in Russia except for one in Jaffa, but the total membership never exceeded 200. Ahad Ha'am, with his uncompromising idealism and deep pessimism, with his inner revulsion for diplomacy, his many hesitations and great reluctance to impose his will, was not the right man to lead this or any large group. B'nai Moshe became an unsuccessful experiment whose significance is largely historical and lies mainly in the fact of Ahad Ha'am's great personal influence. It need only be emphasized that he always avoided personal slighting of any political opponent, Herzl in particular, and consistently deleted derogatory remarks of a personal nature against Herzl that appeared in articles submitted to *Hashiloach* by Berdichevsky, Brainin and Kaminka.

In 1907 Ahad Ha'am moved to London, where the Wisotzky firm had opened a branch. His historical debate with Herzl is too well known to need citation here. In London he continued his literary work, giving up entirely his public activities. For thirteen years he lived in London, continuing to publish essays from time to time, including "Sakh Hakol" (about the 10th Zionist Congress), "Shlilat Hagalut" and "Riv Leshonot" (in discussion with Dubnow), which were published in the fourth and final volume of *Al Parashat D'rakhim* in 1914. In 1915 he translated into Hebrew "Auto-Emancipation," by Pinsker.

All his life he considered his writing as a "sacred task" and Hebrew as the only instrument for such work. His attitude towards Hebrew was sometimes misunderstood because of what he wrote in "Emet Me'Eretz Israel, II," opposing the teaching of all general subjects in Hebrew until the language was on level with the current needs. Indeed, he so cherished Hebrew that he refused to write essays in any other language. For example, when it came to writing for the Russian press, he said (in a private letter): "I avoid the honor of becoming a writer in Russian for I would consider it, on my part, as an act of 'robbery' against the Hebrew language. Therefore, when I have to write in Russian, I write in the form of a 'letter' or 'answer' and not an objective article."

It was only in 1917 that Ahad Ha'am renewed his contacts with Zionism at close range, when he became a member of the advisory Political Committee to help Weizmann and Sokolow bring about an official declaration of the British government as to the Jewish people's rights to Palestine. It was Ahad Ha'am who saw most clearly the importance of such a declaration, and who first drew attention to the weaknesses of the actual formulation of the Balfour Declaration. He also saw clearly the difference between "Palestine as the National Home of the Jewish People," as demanded by the representatives of Zionism, and the final version of the Balfour Declaration, which promised to facilitate "the establishment in Palestine of a National Home for the Jewish People." After the war was over Ahad Ha'am again admonished Weiz-

mann about the cardinal importance of reaffirmation of the *historical connection* between the people and its land. When he saw the proposals to be submitted to the Peace Conference by the Zionist representatives, he asked Weizmann to introduce some changes in the text of the proposals, "if possible." He especially emphasized the importance of a demand to affirm the "historical national rights of the Jewish people to Palestine." He protested against the overcautious use of the word "claims" instead of the words "national rights." This is one of the remarkable cases in which Ahad Ha'am demonstrated more acute political awareness and "Herzlian extremism" than the political leaders of the day. Without going into details about his theories and teachings, we may add here that in at least two places in his essays ("Shalosh Madregot" and "Sakh Hakol") on a Jewish spiritual center in Eretz Israel, he clearly emphasized the need for a Jewish *majority* in this Center, and that once, shortly before his death, he told Jabotinsky: "I was one of the first to emphasize that without a Jewish majority in Eretz Israel we will not succeed in establishing a Spiritual Center."

It should also be emphasized that it was Ahad Ha'am who first saw clearly the Arab problem in all its gravity at a time when the budding Zionist movement entirely overlooked its existence. Concerning Herzl's idyllic visions in *Altneuland* he wrote: "But if there will come a time when the life of our people in Eretz Israel will develop to such a degree as to more or less crowd out the natives, *they* will not give up their place easily . . ."

Most of his life he suffered from a serious neurological affliction that grew worse as he grew older. Arteriosclerosis began to plague him at a relatively early age. He stopped writing and became subject to spells of melancholia. In 1920-21 he almost gave up letters. He planned to go to Eretz Israel in 1920 but was able to do so only at the end of 1921. He settled in Tel Aviv, where so many of his Odessa friends were living—the writers Druyanov, Mordecai ben Hillel Hacoheh, Ravnitsky and later also Bialik. He was accorded special honors by the city, which used to close off the street on which he lived—named Ahad Ha'am Street in his lifetime—during his afternoon rest hours. Among his friends were Sir Herbert Samuel and the Secretary General of the Mandatory government, Sir Wyndham Deeds, a devoted Christian Zionist. His depression and physical sufferings plagued him with increasing intensity and the only literary work he accomplished in Eretz Israel was the preparation for publication of his letters, which were issued in six volumes and contain a wealth of material on Hibbat Zion and on the literary and political figures of the Jewish Renaissance in Russia. But most of all, they contain illuminating material on Ahad Ha'am himself. In his letters, Ahad Ha'am allows himself not only to be frank and candid, but also warm and sentimental—something unthinkable in his cool and superlogical essays. On the first of January he told his secretary that he knew that this was his last night. Early in the morning of January 2 he died. All Tel Aviv attended his funeral.

(Continued on page 23)

THE ELECTORAL GAVEL

A MEMBER of the Brooklyn Jewish Center, Hon. Jacob L. Holtzmann, broke a precedent in the pleasantest way—by giving pleasure to President Eisenhower. Mr. Holtzmann was the newly-chosen president of the Electoral College, and although it is not legally necessary for the successful Presidential nominee to be informed of his election, Mr. Holtzmann, in his official capacity, thought it would be nice if this notification be made, and

the President be presented with a souvenir of the occasion. The souvenir was a gavel. "I take it we can now regard the election as official," Mr. Eisenhower said as he took the gavel.

Mr. Holtzmann, a prominent lawyer, is also chairman of the Committee on Charters for Board of Regents of the State of New York. This is the important body that issues charters for educational institutions.

The recent military actions in Egypt and their provocations have revealed again the sympathy of the French people with Jewish problems. Dr. Werner surveys this traditional interest.

A Glance at French-Jewish Relations Through the Years

THE FRIENDSHIP OF FRANCE

By ALFRED WERNER

IN THE summer of 1939 I stood on one of the white chalk cliffs of Dover dreamily looking southward. It was a sunny day and I could see quite clearly the Bolognais *escarpement*, the cliffs of France, glittering like pure silver on the other side of La Manche (the sleeve), as the French call the British channel. Neat little Continental boats crossed the profoundly blue sea in the direction of Calais, Boulogne-sur-Mer, and Ostend. Through my field-glass I could see the French city couched against the hills on the other side of what looked like a wide majestic river flowing slowly between the steep ranges of chalk rocks rather than part of the ocean.

"La Belle France!" A few weeks later the gay traffic between England and France stopped, for war had broken out, and in the next summer the proud French army surrendered to *les Boches* after the remnants of the British Expeditionary Forces hastily left the continent at Dunkirk, north of Calais.

A refugee from Nazi oppression, I was living then on the southeast coast of England. Having met Nazi *schrecklichkeit* face to face, I was worried about the Jews of France. When the *blitzkrieg* broke out, in May 1940, there were some 320,000 Jews in France, including foreign Jews, comprising less than one per cent of the total population. Many Jews, among them high-ranking officers, fought in the French army. Some escaped to England, where they joined General de Gaulle's army of liberation, while the majority were disarmed by the invaders and sent to Germany, like their Christian fellow-soldiers. Thousands of civilians fled to Switzerland, North Africa, or the Western hemisphere. But the vast majority could not leave France—or did not wish to do so. Many of the Jews of Paris—where 70% of French Jewry lived before the war—crossed the line of demarcation into Vichy France, hoping to be safe in the unoccupied zone. If their lot was comparatively better than that of their coreligionists remaining in Northern France, this was not because

of any kindness on the part of Marshal Petain and his associates. It was because Petain's government, in the beginning at least, had to refrain from indulging in anti-Semitism à la Streicher so as not to antagonize public opinion that strongly sympathized with the Jews. That explains why the majority of the Jews who had found refuge in Vichy France were able to save themselves, at least temporarily. The situation changed, of course, in November, 1942, when, following the Allied invasion of North Africa, the Nazis occupied Southern France, too. Henceforth at Marseilles, Lyon, Toulouse and other cities in the South, as previously in Paris, Jews were rounded up and thrown into death trains bound for Poland.

Nevertheless, about 200,000 Jews were still living in France on the day when our forces invaded Normandy. This was due chiefly to the kind-heartedness of the French people who had hidden their Jewish fellow-citizens in chateaus, farms, and woods, or had helped them to escape to places held by the gallant Maquis. Many Jews are known to have been prominent in the ranks of the underground fighters. The French people did not permit themselves to be poisoned by the propaganda of racial hatred spread by the invaders and their French satellites. They preferred to listen to the voices of nobler men who angrily, if vainly, urged the men of Vichy to stop the un-Christian measures directed against the Jews.

There was the unforgettable letter that the head of the Protestant Church of France sent to the Grand Rabbi of France in the spring of 1941, conveying to him, in the name of the National Council of the French Protestant Church, "the grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France." The Archbishops of Paris, Lyon, and Toulouse angrily urged the men of Vichy to halt the persecutions of Jews. In August, 1942, the bishop of Montau-

ban issued a pastoral letter that was read from all pulpits in his diocese: "Hereby I make known to the world the indignant protest of Christian conscience in France. Present anti-Semitic measures defy the dignity of the human individual and violate the most sacred rights of that individual and his family. May God comfort and fortify those who are unworthily persecuted."

The French laymen did not lag behind the clergy in their efforts to combat the plague of racial persecution. Edouard Herriot, the last president of the French Chamber of Deputies, refused to furnish Marshal Petain with a list of deputies of Jewish origin. The fervently Catholic poet, Paul Claudel, published an "Open Letter to the Grand Rabbi," condemning the massacre of the Jews. When the Jews of Paris were ordered to wear yellow badges, the Christian students demonstratively wore the Star of David in the Latin Quarter. In several places, Christian crowds gathered in front of the railroad station, protesting against the deportation of the Jews. The French underground press of all shades urged the patriots to snatch the Jews from the claws of the Gestapo and to hide them.

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This attitude of the French nation was not surprising, for anti-Semitism is alien to the French soul, despite the fact that, around 1900, some anti-Jewish bias was created artificially by the reactionary officers' clique which selected the Jewish captain, Alfred Dreyfus, as their scapegoat. One of the defenders of Dreyfus, the noble Jaurès, went so far as to stress the Jewish strain in the spirit of France, "This passionate appeal to human justice, this seriousness of Hebrew conscience, which, blended with the grace, the force, the reason of Greek thought, merged into the genius of France."

France has every reason to be proud of her Jews who have been contributing a great deal to the proud structure of

French civilization, especially after they had received full civil rights in 1791. One of the greatest French essayists, Michel de Montaigne, who lived in the 16th century, was partly of Jewish blood, as were the great modern novelists, Anatole France and Marcel Proust. Numerous Jews became prominent in the realm of belles-lettres and science. The philosopher Henri Bergson, who received the Nobel Prize "in recognition of his rich and life-giving ideas and resplendent art with which they were presented," and the physicist, Gabriel Lippman, who was awarded the same honor "for his method based upon the phenomenon of interference for reproducing colors by photography" were among them. Jews have been fighting gallantly in the French armies since the days of Napoleon, who made a man of Jewish blood, André Massena, Marshal of France. In the summer of 1940, a Colonel Schwartz, who commanded a substantial army unit in one of the Maginot line fortresses, continued to fight the Nazis for two weeks after the armistice against overwhelming odds, until a general arrived from Vichy and ordered the surrender of the garrison.

Paris was for many centuries a strong center of Jewish life. Jews are first mentioned in Paris at the end of the 6th century. In the Middle Ages the city contained three synagogues and two Jewish cemeteries. The famous scholar, Samuel ben Meir, called "Rashbam," lived in Paris for a while, and Mattathias ben Moses, a pupil of the famous Rashi, headed the city's outstanding Talmudic school. Although the Jews were expelled from France in 1394, they did not disappear entirely from Paris. In the centuries to follow they lived there as Christians, and a French Queen summoned the great Elijah Montalto to Paris in 1611 as court physician. About the middle of the 18th century only 150 families lived in the city, but the Jewish population swelled rapidly after 1870, when many Jewish families of Alsace Lorraine (the Dreyfus clan among them) emigrated to the capital to avoid subjection to the Prussians' rule. After 1881, when Russian refugees began arriving, Paris was, and is once again, the seat of the Central Consistory, established by Napoleon, and of many Jewish secular institutions, in-

cluding some Yiddish schools and research centers. The roles played in politics by Premier Blum and Premier Mendès-France are familiar.

Somewhat forgotten, however, is one of the noblest French Christians, the novelist Romain Rolland who passed away shortly after the end of the last war. One of the staunchest defenders of the Jewish people, Rolland, in his greatest work, "Jean-Christophe," made some penetrating remarks about them. His character, Jean-Christophe, is not free of prejudice. In fact, he complains to his friend, Olivier, who is also a Gentile, that "we're always knocking up against them [the Jews], both friends and foes." He is, thereupon, set straight by Olivier: "The reason is that they are more intelligent than the rest. The Jews are almost the only people in France to whom a free man can talk of new and vital things. . . . Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art. . . . The Jews in Europe of today are the most active and living agents of good and evil. They carry here and there the pollen of thought. . . ."

And so he goes until he succeeds in convincing his friend. "They have given me encouragement and help, and said things to me which have given me new life for the struggle by showing me that I was understood," Jean-Christophe finally concedes. "You are right: we must not be ungrateful."

As a sympathetic observer of the Jewish scene and as a friend of truth, Rolland proved himself also in the preface he wrote to the novel of his Jewish friend, Jean-Richard Bloch, "& Co." "Any contact with Israel gives rise to strongly diversified chemical reactions," Rolland wrote, referring to this story of the Alsatian Jewish merchant in a little French community in the west of France. Summarizing, he praised his friend Bloch by saying that "No figure of our own age has realized as ably as he has that harmony of the proud virtue of art and the intelligence of those ancient but always renescent peoples, of those spiritual aristocracies in the Orient and the Occident—France and Israel."

When, in the 1930's, some of the most prominent men refused to rebuke the Nazis or, at best, giped about Hitler and

his ilk, Romain Rolland made use of his tremendous prestige in behalf of the Jews. On April 9, 1933, shortly after the "Boycott Day," when the storm-troopers attached yellow Stars of David to all Jewish-owned shops in Germany, Rolland published an "Open Letter to the German People," in which he assailed the "absurd and illusory concept of 'race'" and asked these blunt questions: "What would your Goethe be without Spinoza? And Einstein, whose name your Goering, from the heights of his brutality, has the ridiculous imbecility to blacken, do you doubt that in the science and thought of mankind of today he holds the same place as Newton in the eighteenth century?"

Five years later, when the Nazis delivered the death-blow to German Jewry, Rolland published another great document of humanity, his "Open Letter to the Persecuted Jews of Germany," in which he tried to exhort and encourage the pariahs of the Third Reich:

"Your place in the history of human progress is tremendous. You are paying for it with incomparable misfortune. This will be your glory. Learn to bear it as your forefathers bore the captivity of Babylon, preserving their courage and faith in the future. Down through ages your people have seen empires crumble and pass, and you, too, will likewise see the rule of your persecutors vanish."

Today, as Israel battles for its survival among its Arab enemies, all Frenchmen, except some die-hard Communists, have expressed their admiration for Israel. In the streets, in the cafes, in the shops, psalms have been sung in praise of the gallant small nation in the Middle East. Israel has been eulogized by Jules Romains, the greatest French writer next to the late Rolland. The Israel Embassy in Paris had been deluged with letters of admiration, and has had to insert an appeal in the newspapers not to be bombarded with gifts which should be addressed to the Jewish Agency for distribution in Israel. Significantly, many of the letters came from Gentile admirers of Ben-Gurion and his brave warriors, and some of the gifts had been dispatched by people with unmistakably Gallic names.

DEVELOPING STRATEGIC ELAT

WITH the breaking of the Egyptian blockade of the Gulf of Aqaba during the Sinai operation, the importance of the port of Elat, situated at the southernmost tip of the Negev triangle, has been thrown into new focus. Looking to a future of unmolested passage for Israel-bound shipping, the Government of Israel and Elat's civic council are pushing ahead with plans for all-out development of this strategic Red Sea port.

Elat lies within an area rich in history. The Book of Deuteronomy first tells of the region, which was known in those days as Etzion Gever, a barren location on the shores of the Red Sea through which the Children of Israel wandered on their way to the Promised Land. Later, King Solomon, who gave the port its name, sent merchant ships down the Red Sea to all the known ports of Africa and the Indies. Added luster was given by the discovery and mining in old Etzion Gever of the great copper deposits, the original King Solomon's Mines. Phoenicians in yet later days insisted that Elat was a most important commercial outlet.

Under the United Nations decision of November 29, 1947, a narrow strip on the northern end of the Red Sea which belonged to mandated Palestine, was included in the territory of the proposed Jewish State. The port of Aqaba, however, was to remain as Jordanian territory. The new Israel Government then constructed a new port from the ground up and named it Elat, symbolizing an intention to restore the traditions of King Solomon's greatness. The vast potentials, that existed in biblical days, of establishing a port for export trade, the development of mines and quarries in the Negev, and the establishment of a gateway between Africa, Asia and Europe are very much in evidence today.

In spite of the United Nations' resolution, the inhabitants of Elat had to defend themselves against Egyptian Army units. During one of the final operations of the 1948 War of Independence, the Israel Defense Forces occupied Elat on



New Settlers of Elat

March 11, 1949, without firing a single shot.

The climate of Elat is very similar to that of Arizona, quite warm and dry. Rainfall is at best scanty, with only a small amount of natural vegetation. However, Elat's main asset—the sea—is somewhat saltier than the Mediterranean, rich in many varieties of fish, coral, and seashells. Both, climate and seashore facilities portend a lucrative future to Elat's

potentials as a resort center.

Though there are many ideal beaches to be found along Israel's Mediterranean shore from Nahariya in Lower Galilee to Ashkelon in the south, only Elat offers a site for a resort set into the mountains, granting favorable desert weather almost all year round. The beach affords an ideal setting for swimming, skin-diving and fishing.

(Continued on page 18)



Houses Built for the Elat Pioneers

According to present plans, the American Jewish Committee, of which Louis Marshall was one of the founders, will celebrate the centenary of his birth, together with its own fiftieth anniversary, in April.

A Great Leader, Louis Marshall, Was Born 100 Years Ago

A NOTABLE CENTENARY

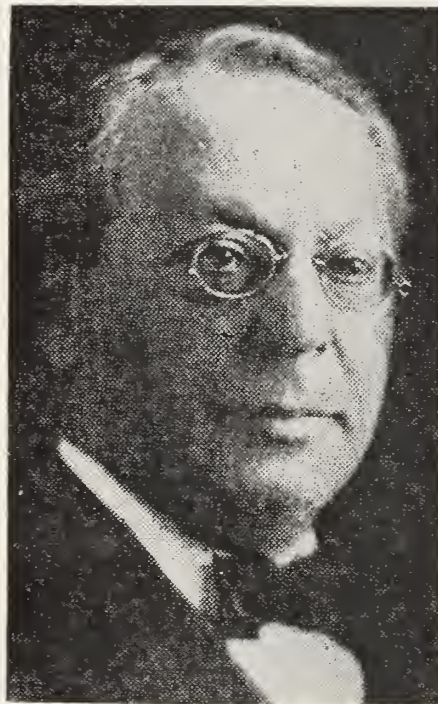
By MAX GREEN

LOUIS MARSHALL was born a hundred years ago, and this centenary should be widely noted. He was one of the foremost constitutional lawyers of his time, an outstanding civic leader, a world-renowned statesman whose leadership in Jewish communal affairs was acknowledged by Jews the world over, and a fighter against all forms of discrimination and bigotry. Marshall exerted great influence on his contemporaries, not through the holding of public office, but through his considerable intellectual powers, his command of legal learning, his briefs in precedent-making cases and his ability to persuade others both within and outside of the many voluntary organizations he headed to follow his leadership. He was born in Syracuse but resided and practiced law in New York City from 1894 until his death in Zurich, in September 1929.

Marshall is best remembered for his eloquent and convincing briefs and public statements on civil liberties and civil rights issues. In these documents he defended the rights of Catholics to send their children to religious schools, the right of Negroes to vote, and buy property without restriction, the rights of Japanese residents in the United States to own land, the rights of Socialists to sit in the legislature upon being duly elected, the right of persons on trial for their lives to due process of law, and the rights of Jews to complete equality of opportunity. He was successful in frustrating many attempted denials of civil liberties and in extending liberties to those to whom they had previously been denied.

The greatness of this man was in his passionate belief in justice, in his conviction that the Constitution guaranteed complete equality for all, regardless of race, creed, color or political belief, and in the use of his great energy and legal talents to carry the fight against discrimination to the courts of the land. Many of his cases reached the Supreme Court, where he scored notable victories and established lines of legal argument.

Marshall was one of the founders of the American Jewish Committee, a chairman of its executive committee, and from 1912 until his death, its president. On behalf of the American Jewish Committee he rendered his most notable service to his coreligionists of America and of the world. The first of his important achievements was his leadership of the movement for the abrogation of the Russian-American treaty of 1832 because of Russia's refusal to accord the right of entry to American Jews and American clergymen of certain other de-



Louis Marshall

nominations.

As president of the American Jewish Committee, Marshall drafted hundreds of eloquent letters, memoranda and briefs combating manifestations of anti-Jewish bigotry and discrimination. Perhaps the most famous instance was his success in 1927 in persuading Henry Ford to discontinue publication of his notorious *Dearborn Independent*, which spread anti-Jewish propaganda throughout the world. Ford sent a letter of complete retraction and apology to Marshall and took other

steps suggested by him to stop the publication of anti-Semitic tracts both here and abroad. Marshall also fought the Ku Klux Klan with vigor.

Perhaps Marshall's most important contribution to upholding the rights of minorities was made at the Peace Conference in Paris in 1919 when he headed the Conference of Jewish Delegations and was instrumental in shaping action which resulted in the inclusion of clauses in the treaties with Poland, Rumania, Czechoslovakia and other countries establishing the equal rights of racial, linguistic and religious minorities. These minority guarantees were made obligations of international concern, and placed under the World Court and the League of Nations.

Marshall's labors for these ideals not only benefited Jews; they also helped Protestants in Catholic countries, Catholics in Protestant countries, German-speaking people in a Slavic country or Russians in Rumania. Marshall continued until his death to watch the realization of these treaties through the League of Nations and to make frequent suggestions for strengthening and improving them. The coming of the Nazis to power and the demise of the League reversed this trend, but the experience with these treaties proved an invaluable basis for the present-day attempts to guarantee human rights through the United Nations.

At the time of his death, Marshall had just completed another of his great labors which helped to make his name a by-word among Jews the world over. He united Zionists, as well as those Jews who, like himself, did not believe in a Jewish political state, in an enlarged Jewish Agency which was created under the British Mandate to help facilitate the upbuilding of Palestine as a center for those Jews who wished to settle there. This provided for Marshall a concrete way of expressing the deep sentiment he always had for Palestine, motivated by his religious convictions.

THE POETRY OF DAVID SHIMONI

David Shimoni, the doyen of Israel poets, died last month in Tel Aviv at the age of 70. He was a leading public figure in the intellectual and cultural life of Israel and was Chairman of the Friends of the Hebrew Language Academy.

THE FLAME OF THE BROTHERHOOD OF ISRAEL

BLAZE high, O brotherhood of Israel!
Flare up into a mighty flame,
Giving light and warmth,
In this dreadful darkness, in this darkest
of all nights
Scattered sparks, far-flung sparks, sparks
that wander
From pole to pole—
Gather together, assemble together, be
joined together,
Into one great living flame,
The flame of the unity of our fate, the
flame of the brotherhood of Israel!
Wherever you are:
In the mists of the Island Kingdom, in
the prisons of Teutonic Sodom,
In the land where the lemons grow, from
which Titus came,
In the sun-scorched Yemen, in the frosts
of Siberia,
On the banks of the Vistula, Euphrates,
Mississippi—by all our rivers of Baby-
lon,
In noise-filled Brooklyn and the dumb
ghetto of Damascus,
Within Jerusalem's walls and the fields
of Jezreel—
Wherever you are; with hearts burning,
with hearts growing cold,
With hearts indifferent, despairing, hop-
ing,
With hearts yearning, with hearts unfeel-
ing,
Blaze high, flare ye scattered, roaming,
wandering sparks;
Gather together, join together
Into a great, living sun, the sun of the
brotherhood of Israel.
And in this dreadful darkness, in this
darkest of all nights,
Let our exultant song go up out of the
night:
"Hear, O Israel: Israel is our fate, Israel
is One!"

IN THE FOREST OF HEDERA

Translated by Mordecai H. Lewittes

Following is an excerpt from Shimoni's love poem. In it he sings of the heroic pioneers who drained the swamps and planted the forests of Israel.

THEN Naphtali rose to quiet his jovial band of friends,
And waved his hand on high—a sign to hearken to him,
And these his words: "Whereas since the days of the Gibeonites,
The name, 'hewer of wood' hath brought its bearers no coveted wreaths,
And, whereas, the delicate daughters of Judah and Galilee
Have time and again shown preference for teacher and scribe.
I, therefore, hereby proclaim a new party, 'The Hewers of Wood,'
It shall be a distinguished party, with Pinchas as chief and head—
Three cheers, my friends!" The forest resounded with the jubilant shouts:
"Three cheers! Long Live Reb Pinchas! Long Live 'The Hewers of Wood!'
Long live those youths with the brawn to wave and wield the axe!
Long live the Galil Mountains, long live Judea proud!
Long live the Sharon and Lowland, each hill, each vale, each brook!"
While the group still shouted loudly, and the forest re-echoed the noise,
As the heavens began to darken, Naphtali's voice rang forth
"We remember with sorrow, brothers, the heroes of Hedera,
Who fought the poisonous bogs, and fell prey to arrow and sword . . ."
In Naphtali's voice was a tremor, his gaiety was gone,
The tawny, sun-browned youths grew suddenly silent and sad,
But here Reb Pinchas, pushing his way to the center, proclaimed,
"We shall not mourn, nor crown their memory with tears,
We'll labor with gladness and joy, revere them with gladness and joy!"
As we stand assembled here the sun's about to set—
Come, circle form, come hallow our festival with dance . . ."
Their axes fastened tight in their girdles, the men united;
Joined arm in arm and whirled in a circle merrily,
They stumbled against the stumps, were entangled by fallen boughs,
But their feet so nimbly turned; Reb Pinchas' eyes were aglow,
His feet were nimble, too . . . His tattered shoes wore a sheen
But it faded away, the hems of their coats were torn apart,
The wide-brimmed hats of straw were pushed from the wearers' heads
To the ground, tho some hung on as if by a miracle,
The dance grew more impassioned . . . A vibrant melody
Tho not in perfect harmony, from ten hearts burst forth,
The echoes responded . . . A song in which praise of Galilee,
A tribute to toil and strength, and the shout of vigorous youth
Poured forth like rivers in spring.

SOME IMPORTANT ISRAELI BOOKS OF 1956

By ITZHAK IVRY

A SURVEY by the Jewish Agency for Palestine of books published in Israel during the past year takes note of several works that have made outstanding contributions to the mosaic of history and thought. One of these is by Itzhak ben Zvi, President of Israel. Another concerns the now famous Dead Sea scrolls, which have already been the subject of two best sellers in the United States. There is a detailed anthology covering the origins and physical environment of the city of Jerusalem, and a layman's manual on archaeology, which is fast assuming the proportions of a national hobby in Israel. There is also a discourse on religion and the history of the period of the Second Temple by one of Israel's leading professors of history.

President Ben Zvi is an outstanding scholar as well as a statesman. His spheres of interest are history, demography and the ethnic culture of forgotten tribes in Israel, and obscure periods in the history of that land. His latest book, "Eretz Israel and the Yishuv in the Period of Ottoman Rule," covers the 400-year period of the Ottoman Empire—1517 to 1917. It is the crowning achievement of 30 years of study and investigation of the subject. The Ottoman period is an obscure one and the centuries it spans are generally regarded as one of the darkest eras in Jewish history. President Ben Zvi traces it in minute detail. His central theme is the inseparable link between the Jewish people and the land of Israel, even at times when the majority of Jews were in hopeless exile, far from their homeland.

Ben Zvi presents one of those tantalizing "ifs" of history: if the expulsion from Spain in 1492 had occurred a quarter of a century later, the Ottoman Sultan Selim, a friend of the Jews, might have admitted the 300,000 refugees to the Holy Land. Surely, Mr. Ben Zvi believes, tens of thousands would have answered the call and settled in the hills of Judah and Galilee. The tremendous energy and talent expended in founding new Jewish communities in Constantinople, Izmir, Salonika and Adrianople

might have been devoted to the up-building of Jerusalem, Galilee and the Kinnereth shores. The return of the Jews to Israel might have come about a half millennia earlier and the land might have flourished during those centuries instead of stagnating.

A much earlier epoch of Israel's history is the subject of "Israel Among the Nations," by Professor Isaac Baer, of the Hebrew University, regarded as one of the most original contemporary historians of Jewry. The book is a compendium of six lectures delivered by Professor Baer. Its theme is Halacha, the Jewish oral law, and religion in the time of the Second Temple and the Mishnah period. Much of its value lies in the author's careful balancing of the mutual influences between the ancient Jewish and ancient Greek words and his rejection of the idea that the period between the last prophets and the Hasmonean Dynasty, which fought the Greeks, was one of lethargy and decline.

Professor Baer believes that Israel came within the orbit of Western or Greek culture long before the Hasmoneans, during the Babylonian exile or before. He finds some significant analogies between Jewish prayers of the pre-Hasmonean period and Greek hymns and prayers of the same era. But he is careful not to overestimate the influence of Greek philosophers and Greek ethics on Jewish thought and religion.

Jerusalem, the Holy City, occupies a unique place in world literature, both as a symbol and a fact. These twin aspects are treated in a huge literary undertaking, "The Book of Jerusalem," the first volume of which was published recently.

The book is written entirely by Israeli scientists and scholars who have lived most of their lives in Jerusalem and have devoted themselves to the study of its history, archaeology, geography, topography and geology. Volume I is concerned with these fields, although, as the editors admit, it is difficult to limit one's research to the physical aspects of a city

that has the heart and focus of religious national and cultural life through the ages. The second volume, now in preparation, will continue the tale of Jerusalem and its place in the life of the Jewish people, their literature and traditions, as well as Jerusalem's status in the eyes of the world.

The work was begun in 1945, but Israel's war for independence intervened, changing the face of Palestine. The Holy City was divided into two parts. The old walled city, with all of its archaeological and historic treasures—among them the Rockefeller Museum collection—is closed to Jews. Israelis are not even free to use the Hebrew University library, located on Mt. Scopus.

But despite these limitations and difficulties, the volume contains an immense wealth of information on Jerusalem, much of it never before published, and is richly illustrated with maps and photographs. The subject matter ranges from the flora and fauna of Jerusalem, its climate and pre-historic remains to a description of the city's water supply system in ancient times.

The late Professor Eliezer Sukenik, one of Israel's outstanding archaeologists, is credited with the acquisition and authentication of the seven ancient Dead Sea scrolls discovered in 1947 by Bedouin shepherds in a cave near the Dead Sea. All seven scrolls are now in the possession of the Hebrew University in Jerusalem. Professor Sukenik's last contribution to history is the volume titled, "Otzar Hamegillot Hagenuzet," which contains a letter-for-letter transcription of the Book of Isaiah II and the other writings found on three of the scrolls. The documents themselves are reproduced photographically, in their actual size, on 58 loose-leaf pages. There are also photographs of the jars in which the scrolls were found, fragments of their tattered linen wrappings and a photo of the entrance to Qumrulin cave, the scene of the momentous discovery.

The volume was published posthumously. It was edited by a special committee appointed by the Hebrew University, one of the members of which was General Yigal Yadin, Professor Suke-nik's son, former Chief of Staff of the Israel Army and himself an archaeologist of note.

The discovery of the Dead Sea scrolls gave tremendous impetus to the study of archaeology in Israel. Hundreds of laymen have entered the field and the search for ancient ruins, mounds and implements is going on everywhere.

These developments heightened the long-felt need in Israel for a scientifically-sound archaeological handbook written in a popular style which would appeal to and be understood by the layman. The need was filled admirably last year with publication of "The Antiquities of Israel," an archaeological manual written by M. Avi Yonah and S. Yeivin.

The new volume begins with a definition of the term, "archaeology," and its place in the sciences as well as its limitations. There is a description of the archaeological institutions and organizations in Israel and of the "Law of Antiquities" which governs ancient discoveries and which will be shortly superseded by a new law.

The bulk of the manual is devoted to the unmovable relics of Israel which have been preserved. These include ancient dwellings and settlements, temples and places of worship and fortifications. There is a special chapter on the synagogues of Israel.

All but the last book mentioned bear the imprint of Mossad Bialik, the publishing house of the Jewish Agency in Jerusalem which is widely known for its editions of Hebrew classics and for Hebrew translations of American, English and European classics.

SYMPHONY ORCHESTRA FOUNDED

A NEW symphony orchestra, numbering fifty instrumentalists, has been founded by the Musician's Union of the Workers' Council in Tel Aviv. The orchestra, which is to be known as "*Tizmoret Ha-kontzertim*" (The Concert Orchestra), is in the nature of a serious attempt to absorb the excellent musical forces that have so far been unable to find their place in existing orchestras.

BOOK REVIEW

Highlights of Jewish History, by Mordecai H. Lewittes, Hebrew Publishing Company, New York.

This is the third volume of a series of history text books designed for children of Hebrew and religious schools. While the first two, entitled "Heroes of Jewish History," cover the period from Abraham to Jeremiah and are centered around personalities, the third volume lays emphasis upon important historical events arranged in chronological order. The author feels that pupils of intermediate grades are not attracted by heroic deeds only; they have passed the stage of hero-worship and are more concerned with outstanding events which have occurred in a given period.

Lucidly written, and on a student's level, the book is divided into six units and covers the period from Daniel to the Rambam. The author tells the story in the language of the pupils, relying primarily on original sources, such as the Bible, Talmud, Midrashim, Josephus. He describes the causes which led to the historic events; as well as the leading personalities, showing how they assumed the leadership and the role they played during a given period. Above all, he

makes this pageant of history a living thing. He included a number of legends, but, at the same time made sure to label them as such so as not to confuse the pupil and make him aware of the difference between an historical fact and a fiction. Rabbi Lewittes very ably ties in the various national holidays, such as Hanukkah and Purim with the respective periods, enabling the pupil to see the festivals in its historical perspective. This volume, like the former two includes exercises, questions, games and other projects which make the study of history both profitable and interesting. The exercises, too, provide the teacher with enough material to make the lesson an interesting one.

We are eagerly awaiting the appearance of the fourth volume, which will bring Jewish history to the present time. The books by Rabbi Lewittes are so valuable because they deviate from the standard approach adopted by many authors. Instead of merely a routine narration of historical facts, the author makes the material meaningful to a young person anxious to claim his heritage as a Jew and as an American—LEO SHPALL.

THE ISRAELI THEATRE SEASON

THE new theater season in Israel is now in full swing, with several new productions either being presented or in the planning stage by the country's major theater companies.

The Habimah season opened with two new productions, "I Like Mike," a work by the Israel playwright, Aharon Meged, and Dostoyevsky's "Brothers Karamazov," in a new Hebrew version.

"I Like Mike" is a satirical play in four acts pinpointing certain facets of life in modern day Israel, such as emigration, the attitude toward army service, and so on. It revolves around the family of a junior civil service clerk, who has been settled in the country for twenty-seven years.

The premier of the "Brothers Karamazov" was presented in the Zemah Amphitheater, located in the rural area of the Emek Hayarden before an audience of

3,000. It was the first time Habimah has given a premier performance on the shores of the Kinneret.

The next play to be produced is "Traumspiel" (Dream Play) by August Strindberg. Mr. Sandro Malmquist, the eminent Swedish director, has been invited to Israel to aid in the presentation of the play.

Mr. Malmquist has already produced two plays in Israel, Ibsen's "Peer Gynt" and Shakespeare's "Macbeth." Miss Leah Goldberg made the Hebrew adaptation.

Eugene O'Neill's "Anna Christie" will also be produced in a translation by Raphael Ekiasz. A Hebrew adaptation of the famous "The Diary of Anne Frank" is also scheduled for production during the current season.

The Habimah was originally founded

(Continued on page 17)

LOUIS LIPSKY IS 80

WHEN Louis Lipsky recently visited Israel, there seemed to be as much written about him in the *Jerusalem Post* as about the war with the Egyptians.

Mr. Lipsky didn't know that a war was about to break out when he left the United States. When he arrived in Rome he was told about the war and advised not to continue the journey.

Lipsky replied: "If there is trouble in Israel, I want to be there." He went on.

The Israeli troops had just taken off for Sinai. The people of Israel themselves were wondering about the outcome. Many of their sons, who had taken such sudden leave, would return. What would happen in this Sinai venture? Israel was full of perplexities and, at that moment, Louis Lipsky showed up.

The morale of the people was lifted. Ben Gurion invited Lipsky to a seat beside him as he arose to tell the Knesset and the world at large, why Israel had taken the step she did.

Zionism in America is almost synonymous with Lipsky. A little more than fifty years ago, Louis Lipsky boarded a train in his home town of Rochester, N. Y., and came to New York City. It was right after the days of Herzl. It was the period when the Jews had begun to sing "Hatikvah"—but came to America. Naphtali Herz Imber, author of "Hatikvah," was himself alive, walking around with a bottle of whiskey in his pocket, as Lipsky himself mentions in his just published "Gallery of Zionist Profiles." The first American Zionist Federation was organized. It had its offices around the pushcarts of Henry Street but the pushcarts were taking in more money. The Federation had difficulty in paying its rent.

Lipsky became the editor of the *Maccabean*, the first organ of Zionism in America. Reform Judaism was against Zionism. But a young Reform rabbi named Magnes began coming around to the East Side, took a liking to Jewish things, began eating kosher food, and became a Zionist. Another young rabbi, Stephen S. Wise, took to the movement.

By DAVID SCHWARTZ

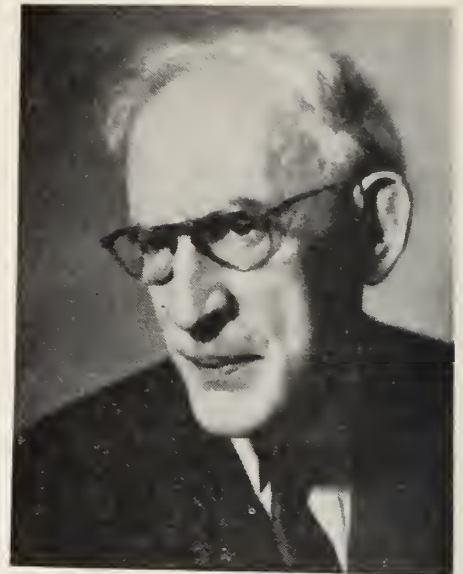
With both of these rabbis Lipsky was to have many associations.

Then the first World War broke out, and a young Jew, expelled by Turkey from the Middle East, came to America and began hanging around Lipsky's office. His name was David Ben Gurion. Then Weizmann and Schmaryahu Levin came to America, and Brandeis joined the Zionist ranks.

Zionism was growing. It moved its headquarters from the East Side to Fifth Avenue. But the best proof that it was growing was the Zionist convention and its fights. At one convention, Stephen Wise told the story of a general who was unpopular with his soldiers. Once during a battle, he turned to his soldiers sniping at him and said, "You know there is the enemy, too." Wise was, of course, implying that the Zionists could do better than shoot at each other—there was the enemy to shoot at.

Eloquent without dramatics, deriving his force rather from a kind of ruthless determination to get down to the basic facts and from a mastery of the English language, the voice of Lipsky became the overpowering voice in American Zionism.

Lipsky was the center of many Zionist



Louis Lipsky

storms. He was in the vanguard of the fight with Weizmann against Brandeis which for a time, virtually split the Zionist movement. At that time, Hadassah, taking the side of Brandeis, virtually read Lipsky out of the movement—or vice-versa you may say, since Lipsky wanted to read Hadassah out of Zionism. Yet recently it was announced that Hadassah presented its annual award of \$1,000 to Lipsky. Lipsky turned the money over to the U.J.A. Last year, the American Jewish Congress gave him its annual award.

New York School Students Win Hebrew Culture Council Prizes

ONE hundred and forty-six senior and junior high school students of New York were winners of a contest sponsored jointly by the Hebrew Culture Council of the Jewish Education Committee of New York, and the New York City Board of Education, on the subject, "The Contributions of Hebrew Culture to American Democracy." Conducted on a voluntary basis, the contest was open to all junior and senior high school students, and consisted of a written examination dealing with the theme of the contest. More than 2,000 students from 111 schools competed.

Hon. Charles H. Silver, President of

the Board of Education, the main speaker, stated, "The Board of Education is proud to have pioneered the teaching of Hebrew in the public schools. Through introducing Hebrew into its classroom twenty-six years ago, this city has put itself in the forefront of far-sighted communities, followed by at least fifteen other cities which have recently begun Hebrew instruction in their secondary schools. Boston, Albany, Buffalo, Chicago, Los Angeles, and many others, now use the same textbooks, the same curriculum, and the same teaching materials we developed in New York."

THE ISRAELI THEATRE

(Continued from page 15)

in 1917 in Moscow. Its first production in Israel was in 1928 when Ansky's "Dybbuk" and "Levick's "The Golem," were presented. More than 450,000 persons attended Habimah's 270 performances during the 1955-56 seasons, given in its Tel Aviv home and many places throughout the nation. Special presentations were also given to members of the armed forces and for new immigrants in the Ma'abarot.

Another major theatrical company, the "Ohel" Workers Theater opened its new season with new productions and several old favorites.

The opening night audience saw Sylvia Regan's "Morning Star" in a Hebrew version by Jacob Orland. Felicity Douglas' "It Is Never Too Late" has also been produced. Among the other plays were "Hapundak" (The Inn) by P. Hochwald, "5:5" by Ahron Meged, "Shulamit" by A. Goldfaden, "Autum Garden" by Lillian Hellman, "Three Sisters" by Anton Chekov, "The Silver Cord," by Sidney Howard, "The Wooden Dish," by Edmund Morris and Shakespeare's "Much Ado About Nothing."

Ohel's performances last season totaled 530.

The Ohel has taken upon itself the important task of being the theater of the "Return to Zion," carrying out a vital function in uniting various communities and immigrants into a uniform nation. With this object in view, the Ohel has been working with Telem, a theatrical organization designed to bring the theater to the Ma'abarot and the Armed Forces.

For the young citizens, Ohel founded a theater for students and youth under the name Bamateinu. In the opinion of educators, it is an important factor in the teaching of cultural and artistic values. During the past year, this group produced three plays, "Snow White and the Seven Dwarfs," in a Hebrew translation by M. Giora, "The Prince and the Beggar," by Mark Twain, Hebrew adaptation by E. Yahav and "New Hasamba," by Yigdal Mossinson.

A number of talented actors from among the immigrants joined the theatrical staff of Ohel.

SPORTS

By HAROLD U. RIBALOW

FENCING is a sport in which Jews have played an extremely minor role, and while there is no logic to my own reasoning, I always think of Hungarians when I think of dueling, perhaps because of the many works of fiction I used to read about Hungarian noblemen and their skill with the rapier. More recently, I did meet a Jewish fencing champion—Daniel Bukantz, who performed at the Maccabiah in Israel and, most recently, at the Olympic Games in Australia. Yet I think I am writing accurately when I state that fencing has seldom been deeply involved with Jewish personalities.

Yeshiva University now boasts of quite a fencing team. Last year, Yeshiva lost only to Columbia University, winning their ten other matches. This season, the Jewish school has scheduled 13 matches and has high hopes for the squad. Arthur Tauber, former national intercollegiate fencing champ and now an assistant professor at Yeshiva, is the coach. In eight years, Tauber and his teams have piled up a record of 39 victories and ten losses. Paul Peyser is the star of the squad.

Well, now it is perfectly clear. Dick Savitt is *not* an American Davis Cupper. And Jack Gallagher, writing in a recent issue of *Sport* magazine, adds to the facts, offering reasons why Dick turned down persistent pleadings to play the game for the U. S. team. All the information appeared in the public prints before, but it is nice to have it in a package.

"Despite all his talent," Gallagher says, "Savitt has yet to appear in a Davis Cup challenge round," and blames this on Frank Shields, who was the captain of the 1951 team and refused to permit Savitt to play. "Shields' decision," Gallagher adds,

"has been called the worst in tennis history. In explaining it, Shields said that Savitt had played badly in practice and had lost to Ted Schroeder 18 times out of 19. (The 19th time is supposed to have been the one that counted, when Shields told the boys, 'This is it.' Savitt won that one.)"

Savitt had something to say about this story, too. "I don't know how they ever figured that 18 out of 19 business. There wasn't anything formal about the matches. We just got out there and practiced. As far as I know, nobody kept track of how we stood. Besides, what good would it have done? The team apparently was picked before we left the States."

There's a lot more in the story, much of which has already been described here. It is interesting, though, that the problem continues to crop up. In the future, perhaps, the snobbishness of tennis may disappear completely. The cry of anti-Jewish bias, which was heard when Savitt was overlooked, should not be heard in the future.

Mikhail Botvinnik, world chess champion, is a Russian Jew, and David Bronstein, another Russian-Jewish master, is Botvinnik's closest challenger, together with Vassily Smyslov, a Soviet non-Jewish master of the chessboard. In March, Botvinnik will face Smyslov for the title and then Bronstein's turn should come again. Both, as well as Harry Golombek, British chess star, participated in the Moscow Alekhine Memorial Chess Tournament. The irony here is that the great player Alekhine was a noted anti-Semite. And the finest players in this tournament are Jews!

About the most comfortable way to Elat is by airplane. Arkia Airlines maintain a regularly scheduled flight service from Lod Airport. There is an old road, which in the past served ancient caravans, winding a picturesque passage through many of the Negev rocky mountains. This older way, following the Jordanian frontier, branches off the new Sdom road near Kurnub and affords the traveler an opportunity to view many of Kurnub's ruins as well as the indescribably beautiful rock formations called the "Ascent of the Scorpions," or, in Hebrew, Maale Akrabim.

The so-called New Road, sometimes known as the "Kaolin Road," was built by the Israel Defense Forces' Corps of Engineers through the wild barren mountainous territory of the Negev. With the completion of this new road, Elat became accessible from Beersheba, Tel Yeruham, Sde Boker and Wadi Ramon. There is, too, a bi-weekly bus service. Telephone communications have been in operation since July, 1950.

A major problem at the outset was Elat's fresh water facilities, true of any desert-bound area. The available water in the Elat vicinity contains various chemicals, particularly magnesium. A chemical water purification plant was put into operation by the Mekorot Water Corporation in 1955. A pumping station to increase the flow of water from Ein Radyan (40 kilometers away) has increased the supply of available fresh water by 30 percent.

To take advantage of the natural wealth centering around Elat, copper mines have, or are being set up at nearby Timna. Experimental basins for salt extraction have been laid out. Factories have been established for the use of resins in making chinaware, for converting mica into building insulation material, for conversion of fish refuse into bone meal for chicken feed, and for cutting granite blocks.

For the all-important maritime trade, a seventy-meter-long and seven-meter-wide jetty was opened in 1955 for vessels up to 2,000 tons. Accommodations for ships up to 10,000 tonnage are now planned.

THE FILM COMMUNITY By Herbert G. Luft

GROUCHO MARX, currently before the cameras at Warner Bros. Studios, portrays Dutchman Peter M'nuit, history's sharpest real estate man, who purchased Manhattan Island from the American Indians for \$24 in 1626. The scene is a part of the motion picture "The Story of Mankind," which is being produced and directed by Irwin Allen, Groucho's close friend ever since the two worked together on the screen comedy "Double Dynamite."

I met Irwin Allen 13 years ago, when the young man was conducting a daily radio program on Hollywood personalities. Allen has since been a syndicated newspaper columnist, the first to create a panel show on television, and has made films.

"The Story of Mankind," based on Hendrik Van Loon's best-seller, is the consummation of Irwin Allen's trilogy of motion pictures which encompasses the complete development of animal life on earth. Allen says that he shaped great moments in history for his cinema adaptation so that people of all ages and from all walks of life will not only enjoy the movie but also understand its deeper significance.

With poetic license, Allen devised a trial in outer space—a court of law that has been called because the human race is about to explode a super-bomb. The question presented to the High Tribunal by the Spirit of Man and the Devil is whether or not mankind should be allowed to destroy itself. The parties, in the presentation of their cases, go back into history to review the events that have altered and illuminated our times. Subsequently, the great figures of the past march across the screen, uncovering intimate vignettes of their eras in a pageant which is "The Story of Mankind."

The subject matter attracted Hedy Lamarr, who returned to Hollywood after an absence of five years to portray Joan of Arc in Allen's cavalcade

of human civilization. Playing the part of the Devil is Vincent Price, thereby adding another villain to the one he portrayed most recently in "The Ten Commandments."

But the surprise casting of the year was the selection of the Marx Brothers to star as historic figures. Next to Groucho as New Amsterdam founder Peter Minuit, there is Chico portraying a Spanish monk to whom Columbus explains his theories of the earth being round; and Harpo Marx essaying the role of Sir Isaac Newton, the English scientist who defined the laws of gravity. The picture marks the first time that the Marx Brothers have been together in a motion picture and not acted as a team.

Producer Jerry Wald has moved his cinema activities to the 20th Century-Fox studios, preparing no less than eight story properties for his own unit. Wald tells me that he has purchased the screen rights to Romain Rolland's "Jean Christophe," with Christopher Isherwood (of "I am a Camera" fame) adapting the great novel. From another Nobel prize winner, William Faulkner comes "The Sound and the Fury," with a screenplay currently being written by Irving Ravitch and Harriet Frank, Jr. Julius Epstein is busy for Jerry Wald Productions, transposing Frederick Wakefield's novel "Kiss Them For Me" into a motion picture.

Perlberg-Seaton have signed Elmer Bernstein to originate a dramatic score for their western, "The Tin Star," starring Henry Fonda. Bernstein was nominated for an Academy Award for his score of "The Man With The Golden Arm" last year. He recently completed "Fear Strikes Out," and prior to that was commissioned for the job of composing and conducting the score for "The Ten Commandments."



NEWS OF THE CENTER

Rabbi Levinthal to Discuss Important Theme at Late Services

This Friday, January 25, at our Late Friday Night Lecture Services which begin at 8:30 P.M., Rabbi Levinthal will preach on the subject "Science Creating Life—Can We Now Dispense With God?" Many of our readers have no doubt read the news item that a certain scientist reported at a recent annual conference of American scientists that they have succeeded in producing a source of life. As a result of this announcement, more people began to feel that they can dispense with the supernatural mystery of life. Dr. Levinthal will discuss this important subject and we feel that it should be of great interest to many of our members.

Cantor Sauler will lead the congregational singing.

The Oneg Shabbat following the late services will be sponsored by the Sisterhood.

Advance Notice

Next week, Friday, February 1st at the Late Friday Night Lecture Services, Rabbi Kreitman will continue on the third of his series on "Are Our Jewish Customs and Laws Ancient or Antiquated?" His subject will be "The Challenge for the Sabbath."

Camp Scholarship

The Sisterhood of the Brooklyn Jewish Center is offering a partial scholarship for Camp Ramah to a student in our Hebrew School who has made excellent progress in his studies.

Candidates for this scholarship may apply to Mrs. E. N. Rabinowitz, Registrar of the Hebrew School.

Camp Ramah is a Hebrew-speaking camp sponsored by the Jewish Theological Seminary of America.

Hebrew Speaking Group For Youth

This coming Sunday evening, January 27, at 8:00 o'clock, the Hug Ivri Lanoar will have a meeting. This group, sponsored by the Department of Youth Activities, is intended for those teen-agers who have a fair command of the Hebrew language and would enjoy the opportunity to listen to and converse in it.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations from the following

for the purchase of Prayer Books.

Mr. and Mrs. Mac Gustin in memory of Mrs. Gustin's mother, Rose Gold.

Mr. and Mrs. Herbert Weber in memory of Irvin Rubin's father, David.

Mr. Harold Lopatin in honor of his son Robert's Bar Mitzvah.

Mr. Irvin I. Rubin in memory of his beloved father David.

Thanks are also extended to Mr. Samuel Weiss for his donation of books to our library.

THE GOLDEN AGE GROUP

THE Golden Age Group has enjoyed a month of weekly meetings, filled with sociability and good fellowship. Entertainment was provided by our own members. We are proud to say that we have many talented people who can entertain their fellow members, and it is good to know that they find this self-expression so gratifying.

The fine reputation of our Golden Age

Club is spreading and has attracted new members from similar organizations to our club. They all tell us how glad they are to be in the company of a group with such high ideals.

All senior citizens of this community are invited to enjoy our meetings and the refreshments that follow.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center: GELFAND, MISS RITA: Res.: 401 E.

94th St., Proposed by Fred Schlossman, Nathan Mark.

HIRSCHFELD, JOSEPH: Married; Res.: 300 Sullivan Place; Bus.: Routeman, New York Times.

KALHOFER, EUGENE, E.: Married; Res.: 451 Kingston Ave.; Bus.: Insurance, 15 East 40th St.; Proposed by Robert Kaplan.

LEVENTHAL, AL: Married; Res.: 1311 Lincoln Place; Bus.: Salesman, 530—7th Ave.

POPOLOW, MACK: Married; Res.: 349

Crown St.; Bus.: Theater Ticket Broker, 227 W. 45th St.; Proposed by Joseph H. Popolow.

SCHNEIDER, MISS ELLEN: Res.: 9013 Kings Highway; Proposed by Nathan Mark, M. Spielfogel.

Reinstatements:

EISENBERG, LEO: Married; Res.: 921 Washington Ave.; Bus.: Stock Broker, 82 Beaver St.; Proposed by Melvin Oringer.

PINDEK, ABRAHAM: Single; Res.: 418 St. Johns Place; Bus.: Lawyer, 435 Fulton St.

JAMES J. JACKMAN,
Chairman, Membership Committee.

THE HEBREW SCHOOL

THE Board of Trustees and the Hebrew Education Committee have requested the Jewish Education Committee to cooperate with us in an evaluation of the work of our Hebrew School. The first meeting of the Survey Committee will take place on Tuesday, January 22, 1957. Members of the committee are: Mr. Harry Blickstein, Mr. David Gold, Dr. Benjamin Kreitman, Mr. Julius Kushner, Dr. Israel H. Levinthal, Rabbi Mordecai H. Le Wittes, Mr. Samuel Rottenberg, Mrs. Sadie Soloway and Dr. Moses Spatt. The following Jewish Education Committee consultants will work with us on the survey; Messrs. Samuel Dinsky, Matthew Mosenkis and Louis Ruffman.

One of the goals of the survey is to help our school to be one of the first to qualify for accreditation in keeping with the regulations which the United Synagogue will soon announce for the coming year. Also, since our school has achieved a reputation as one of the outstanding institutions in the country, we will serve as a model in establishing standards for United Synagogue congregational schools.

It is hoped, by means of this survey, to assure continued progress and to make possible even greater achievements in the future.

A series of demonstration lessons in the teaching of *Siddur* was presented by members of our Hebrew School faculty. Mrs. Evelyn Zusman taught the "Order of Service"; Mrs. Betty Rothberg demonstrated the method for helping the students improve in their mechanical reading. Mr. Aaron Krumbein and Mr. David Slominsky taught lessons on the significance of several of the prayers in the *Siddur*. Observers included the consultants of the Jewish Education Committee, members of our Hebrew School Committee and teachers of our faculty.

Mr. Emanuel Segal recently joined our staff as teacher of the fifth grade class. Mr. Segal studied in the Seminary College of Jewish Studies and also teaches in the high schools of the City of New York.

Tu B'Shevat, or Jewish Arbor Day, was celebrated on Thursday, January 17.

Fruits symbolic of the products of Israel were distributed to the children of our school by a committee of PTA mothers.

The PTA recently presented our school with a screen for showing slides in the classrooms.

On January 23, the PTA held its annual "Meet the Faculty" gathering. The guest speaker was Rabbi Max Zucker of Temple Emanuel, Passaic, N. J. Cantor William Sauler offered several selections in celebration of "Jewish Music

Month." Mrs. Sadie Soloway, president of the P.T.A. presided.

Several of our teachers have been invited to help in pedagogic conferences. Mr. Krumbein participated in a panel on "The Community and the School" at the annual seminar of the American Association of Teachers of Hebrew in the public high schools and colleges. Mr. Hyman Campeas will be one of the panelists arranged by the Jewish Education Committee for February 10. He will discuss the "Place of Projects," in the Hebrew School curriculum.

THE YOUNG MARRIED GROUP

THE Young Married Group is continuing to make forward strides. The last several meetings were increasingly well attended and enjoyed by all present. The meeting of January 9th was especially popular, featuring a dance lesson by a professional instructor. All YMgers joined in on the Cha-Cha, Merengue, Mambo, etc., and an evening of fun and comradeship was the highlight of the first meeting of the year. We hope to have many more such social evenings and want to extend an invitation to the young married members of the Center to join our ranks and become active in the planning of our meetings and functions.

The next regular meeting is scheduled for Wednesday evening, February 13 at 9:00 P.M. The committee is planning a delightful program. Do come and enjoy it with us.

HERBERT LEVINE, *President*.

JUNIOR LEAGUE

THE paid-up membership of the Junior League is greater this year than ever before. This testifies to the fine programs the group has prepared and carried through. This week, for instance, there will be a socio-drama on the subject of rock-n-roll and Elvis Presley. (It should be noted that the Junior League subscribes to neither.)

At its first meeting in February, Mr. Hyman Brickman, leader of the group, will deliver a talk on the world Jewish migration picture, touching upon Hun-

gary, Egypt, North Africa and Communist China. He will describe the work of the United Hias Service, the only international migration agency of the Jewish people and the only Jewish organization recognized officially by the United States Government in dealing with the processing and resettlement of the Hungarian escapees.

On February 14 (Valentine's Day) there will be a Sweetheart Social. The following week there will be a session on Juvenile Delinquency, presided over by a noted specialist in this field. The concluding meeting of the month will be devoted to a Talent Night.

Bequest to Center

We acknowledge with gratitude the bequest made to the Center by the late Louis Rivkin. Mr. Rivkin, of Blessed Memory, was a member of the Center for many years, and served on the Ritual and Pulpit Committees. To perpetuate his memory at the Center, the Board of Trustees has authorized the placing of a plaque in his name on the Memorial tablet in the Synagogue.

In Memoriam

We regretfully announce the passing of of 284 Eastern Parkway, a member of our Governing Board, on January 17, 1957.

The Brooklyn Jewish Center extends its heartfelt condolences to the bereaved family.

THE YOUNGER MEMBERSHIP

THE programs of January 9th and 16th were the highlights of this last month's activities. On the 9th, a noted psychiatrist discussed the problem of "The Double Standard of Morality." The men, with smug notions, and the women, conversely indignant, sent questions flying.

The overflow crowd that showed up on the 16th were treated to a discussion by Dr. Melvin R. White on "Are Jokes Funny?" Needless to say, they were.

On January 11th, the YFL took over full supervision of the services and *Oneg Shabbat*. The story of our participation, the young folk's role, in the Conservative movement, was documentarily presented. Singing, refreshments, and socializing followed.

There has been a marked increase in attendance. Frankly, you just have to get a person down here and he or she, knowing what the other centers are like, will jump to join. Since our aim is to keep our group as nice as it is, however, your friends can only come in to see a meeting if they receive a written invitation. Give me their names and addresses and I'll see they are invited.

Elections were held to fill vacancies on the executive board of YFL at the last meeting of the board. The new treasurer is Diana Libman. The new members of the board are Carl Drobenaire, Norman Mattisinko, Lydia Levy and Muriel Burickson.

Calendar of Events

Friday, January 25, February 8, 22—*Oneg Shabbat*. Late Friday Night services to be conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refreshments. Your friends may come to enjoy the evening with you.

Saturday, January 26, February 9, 23—Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, January 27, February 10, 24—Bowling at 2:30 at the Kings Recreation Center, Clarkson and New York Avenues. For keggers, amateurs and kibitzers—always an alley.

Wednesday, January 30 — Regular meeting. Third in the series of religious speakers.

Wednesday, February 6—Regular meeting. Night of "The Big Surprise."

Wednesday, February 13 — Regular meeting. Discussion, review, and debate on a hotly-discussed publication. All will participate.

Wednesday, February 20 — Regular meeting. The YFL choral group takes a repeat bow with a full repertoire of stirring songs, under the baton of Sholom Secunda.

Wednesday, February 27 — Regular meeting. Debate on a vitally-urgent topic against Forest Hills Senior Council.

Sabbath Services, January 25

Friday evening services 5:00 P.M.

Kindling of candles at 4:47 P.M.

Sabbath services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portions of the Torah—"Mishpatim" Exodus 21.1-24.18.

Haphtorah Reading: Prophets: Jeremiah 34.8-24; 33.25-26.

The class in Talmud, led by Rabbi Jacob S. Doner will be held at 3:30 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 4:30 P.M.

Minha services at 5:00 P.M.

Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday 7:50 and 8:50 A.M.

Minha services: Week of January 26—5:00 P.M. Followed by Maariv.

Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M.

Before the class there is a service in the Synagogue at 8:50 A.M. The Breakfast which follows the Service is sponsored this week by Mr. and Mrs. Morton Klinghoffer in honor of their daughter Beryl's Bat Mitzvah.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

YOUTH ACTIVITIES

IN PREPARATION for the exciting events that lie ahead—Purim, Passover, the spring festival, etc.—the Youth Council has decided to meet hereafter as two separate bodies. The delegates of the Intermediate clubs, our younger element, will meet on Wednesdays under the guidance of Mr. Martin Askowitz. Those representing our teen-age groups will constitute a U. S. Y. Council and will meet on Thursdays under the guidance of Mr. Hyman Brickman.

All our youth clubs are now well seasoned; a far cry from our stormy beginnings in September when practically every youngster wished to be transferred. Many lasting friendships have been made or are in the making. A profound respect for group unity and Jewish living has been created. It is evident even at this early stage that our objectives in group work are being attained.

The outstanding event of the coming month, even while the clubs are preparing for their Purim Carnival, will be a U.S.Y. symposium at the Late Friday Night Services. Reports will be given by the delegates to the recent National U.S.Y. Convention held in Washington.

It is a pleasure to report that five members of the Youth Activities Committee attended the Annual Convention of the Metropolitan Council of the United Synagogue on January 13 at Temple B'nai Sholom, Rockville Centre, Long Island. This was an all-day program, having special significance to those working with Jewish youth.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Isidor Silberberg of 225 Central Park West, N. Y., and Mrs. Anna Sahn of 576 Eastern Parkway on the birth of a son, Adam Jeffrey, to their grandchildren Mr. and Mrs. Arthur Sahn (nee Dorothy Greenblatt) on January 4.

Mr. and Mrs. Murray Goldsmith of 902 Ocean Parkway and Mr. and Mrs. Samuel Blank of 295 Ocean Parkway, on the birth of a son, William Scott, to their children, Mr. and Mrs. Sanford D. Blank on December 23.

Mr. and Mrs. Milton Manheim of 3165 Nostrand Avenue on the birth of a son, Gary Michael, to their children Mr. and Mrs. Robert Manheim on January 14.

PAGING SISTERHOOD!

MRS. MORTON KLINGHOFFER, Editor, January Issue

It was truly a source of encouragement and inspiration to welcome so many of our Sisterhood members at our "Acquaintance Party" last month. They had come to add their personalities, interest and participation, to our Sisterhood and our Synagogue. Our organization is the only one which touches directly upon the life of each Jewish woman and each Jewish family through the religious schools, the services on Friday evenings and Saturday mornings, the social and cultural activities, through programs of beauty and meaning. These activities influence our everyday living. The more one participates in them, the greater the gain in enjoyment and richer living for ourselves and our family.

Let us continue to become better acquainted through Sisterhood.

MOLLY MARKOWE, President.

Acquaintance Party, December 19

When a regular Sisterhood meeting becomes an "acquaintance" party and when an audience of about two hundred women attend for the purpose of "getting to know each other" better, it indicates the continued progress of our Sisterhood. Our December 19th meeting was, in effect, a party whose central motif was "Getting To Know You." All the festivities of the afternoon brought an enthusiastic response from the stirring anthems led by Cantor Sauler, the inspiring prayer read by Bea Sterman, the cordial greetings extended by Clara Meltzer, chairman of the day, to the attractively-adorned tables replete with a delicious dessert luncheon arranged under the aegis of our very adept hostess chairman, Betty Marks, and her competent collation committee.

Our President, Molly Markowe, paid deserved tribute to all our workers for unstinting efforts in every area of Sisterhood activity. She also gave a most interesting account of the highlights of the 1956 Biennial Convention of the National Women's League of the United Syna-

gogue of the Jewish Theological Seminary which, together with delegate Sarah Kushner, she enjoyed at a five-day conference held at the Hotel Concord. The convention theme, *Nismach B'Mitzvot*, "Let us rejoice in thy mitzvot," served to inspire the 1,500 women present to greater goals of achievement.

Clara Meltzer, one of our very industrious Vice-Presidents and chairman of this program, characterized the occasion by saying, "Just as Anna in 'The King and I' tried to become better acquainted with her new friends, so we in Sisterhood are most anxious to get to know you better."

A meaningful address by our rabbi, Dr. Benjamin Kreitman, reminded us that the synagogue is the foundation of modern Jewish life and that, besides being a house of worship and study, it is also a house of sociability.

Marking Jewish Book Month, Edythe Sauler, our personable and talented vice-president and program chairman, introduced a most appropriate presentation called "Glimpses Into Jewish Literature," in which she acted as narrator, and the Mesdames Hilda Chinitz, Sarah Epstein and Sarah Kushner were an admirable supporting cast. An interval of happy community singing directed by the other half of the capable Sauler partnership, our accomplished Cantor, terminated a memorable afternoon.

Cheer Fund

Sisterhood's large philanthropic program is enhanced by your generosity. Mrs. Fannie Buchman reports the following contributions:

In honor of Beryl Klinghoffer's Bat Mitzvah—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. M. Robert Epstein, Mr. and Mrs. Herman Soloway, Mr. and Mrs. William Rothstein, Mrs. Rose Bromberg.

For the rapid and complete recovery of Harry Blickstein—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Harry Blickstein.

For the rapid and complete recovery

of Frank Schaeffer—Mr. and Mrs. Ira Gluckstein, Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. William Rothstein, Mrs. Rose Katz, Mrs. Jos. Aaron, Mr. and Mrs. A. H. Zirn, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Benj. Levitt, Mrs. Louis Weinstock, Mrs. Morris Miller, Mr. and Mrs. Benj. Markowe.

For the rapid and complete recovery of Ira Gluckstein—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Ira Gluckstein, Mr. and Mrs. Frank Schaeffer.

In gratitude for safe recovery of their father, Isaac Schrier—Dr. and Mrs. Bernard Mattikow.

For a rapid and complete recovery of Mrs. Reuben Finkelstein—Dr. and Mrs. Moses Spatt.

In honor of new grandchild—Mrs. Claire Mitrani, Mr. and Mrs. Barney Rogovin, Mr. and Mrs. Emanuel Goldsmith, Dr. and Mrs. David Levin.

In memory of Mrs. Aaron Gottlieb—Mr. and Mrs. B. Weissberg, Mr. and Mrs. Julius Kushner.

In memory of father of Irvin I. Rubin—Mr. and Mrs. Isador Lowenfeld, Mr. and Mrs. Lawrence Meyer.

For continued safety of son Lloyd Martin (entering the Armed Forces)—Mr. and Mrs. Chas. Marks.

Note of Cheer During Convalescence

"They say that money talks. Well, it will have to talk for me at this time even if its voice is too feeble to suit my feelings of appreciation. I regret that I do not have sufficient "Chex Appeal" just now, but please accept it as a symbol of my heartfelt thanks to all of you." Harry Blickstein.

Calendar of Events

Monday, Feb. 4—Sisterhood Executive Board Meeting, 12:30 P.M.

Monday, Feb. 11—Chai Club Luncheon—Ocean Parkway J. C.

Monday, Feb. 18—UJA Opening Rally, Hotel Sheraton-Astor, 10:30 A.M.

Monday, Feb. 18—Sisterhood General Meeting. Interesting program being planned.

Monday, March 4—Sisterhood Executive Board Meeting, 12:30 P.M.

Monday, March 4—Theater Party. "Bells Are Ringing." Few tickets left.

Wednesday, March 20—Torah Fund Luncheon, 12:30 P.M. Fine program.

A PRINCE COMES TO VISIT *(Continued from page 3)*

and the concomitant policy of hostility to Israel should continue, what would be easier for Mr. Dulles than to announce that the Eisenhower Doctrine is not applicable in such a crisis because Egypt is a sovereign state and not "Communist-dominated." Certainly, at the moment there is little reason for doubt that such would be our national policy. We have seen too many instances of partiality towards Egypt to be hopeful of a contrary attitude. Immediately after Kibya, American aid to Israel was suspended. Under the patently false premise of preventing an arms race, military supplies were denied to Israel by the State Department at the very time when the Soviet Union was furnishing almost half a billion dollars in arms to Nasser. We have uttered not one word of protest against the expropriation and exile of Egyptian Jews, although we have been — and rightly so — most vociferous against Russian outrages upon the Hungarian people. This record makes one skeptical that Israel can take any degree of comfort or security from the newly announced American policy.

History records numerous examples of repetition. We are reminded of President Roosevelt's meeting with Ibn Saud, after which Roosevelt stated that he had learned more concerning the Palestine

problem during his short conference with the Arab potentate than he had in all the bygone years. The heir to Ibn Saud's throne will shortly pay a royal visit to the United States. This fortunate recipient of American oil revenues will have the ear of the President and his Secretary of State. What his lips will utter and their ears will hear may well be imagined. Indeed, it can be prophesied. Without

attempting an *in haec verba* report, it can safely be said that the conversations bode ill for Israel. It will be almost a miracle if there will not emanate from the Presidential precincts some declaration equivalent to Roosevelt's ill-conceived estimate of his meeting with Ibn Saud and, worse still, some American action of like character.

This is a time for prayer, and almost for fasting.

WILLIAM I. SIGEL.

AHAD HA'AM *(Continued from page 8)*

Ahad Ha'am was an "undoctored" philosopher, a non-professional writer and a non-professional political thinker and guide; and yet he was an accomplished writer of the rarest talent, a clear thinking philosopher, psychologist and economist, a candid critic and analyst. There is great discipline and architectural beauty in his essays as there is inner spiritual discipline and moral strength in his personality.

Not all of his teachings have withstood the test of time, but the great impact of his literary genius, noble personality and tremendous ethical force will continue to be felt in Hebrew literature and in Israeli and Jewish national life

for generations to come.

He continually said, "I never considered myself a real writer but only a guest in the Temple of literature, a guest who visits occasionally for a special purpose and leaves immediately after he has done his duty."

This calls to mind again the reason he gave for choosing the nom de plume *Ahad Ha'am* when he signed his first essay, "Lo Zeh Haderekh": "By this I meant to say that I am no writer and do not intend to come into the family of writers in the future. Only perchance do I express my opinion in this matter as 'one of the people' whose spirit is preoccupied with the problems of the nation."

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